

# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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## School on Six Nations Reserve



MODERN SCHOOLHOUSE is not located in big city but on the Six Nations Reserve outside of Brantford, Ontario. Dr. Gilbert Monture, whose biography appears in this issue of The Native Voice is but one of many illustrious Native leaders who have sprung from the Six Nations Reserve. The school

is a tribute to the forward-looking attitude of these Natives, but unlike many British Columbia institutions, it is an integrated unit. More B.C. Native children attend integrated schools than is the case in Ontario, but in both cases it is much too small.

—courtesy of The Vancouver Sun

## Royal Commission Brotherhood Request

The Native Brotherhood of B.C. last month called for a federal royal commission to investigate all aspects of the Indian problem in British Columbia.

Guy Williams, public relations officer and spokesman for the Brotherhood, said only such a probe could immediately correct conditions blocking the advancement of the Indians.

Mr. Williams commented on a recent series of articles in The Vancouver Sun which outlined the plight of the B.C. Indians.

He asked that all provincial political parties and public organisations support the Brotherhood in its request.

The Native body represents the

majority of Indians in the province.

### EQUAL STATUS

Mr. Williams proposed that the royal commission deal mainly with the administration of Indian affairs, the educational facilities, the housing and living standards.

He also suggested that it investigate making the federal franchise available immediately to all Indians.

"We must have this if we are to have equal status," he said.

Mr. Williams said The Sun's series "left a very black picture" of the Indian situation in B.C.

### 'YOUR PROBLEM'

"It left the reader with the impression that the Indian himself is responsible for the state of pov-

erty and squalor' that he is in," he said.

"To a certain extent this may be true. But he (the Indian) did not bring this on himself.

"You (the public) and your government brought this squalor and poverty on us. The Indians' plight here is your problem."

Mr. Williams said he hoped a royal commission could put the "administration of the affairs of our people . . . on a more understanding basis" in B.C.

"The country, the governments and the public will understand and know Indians better," he said.

"Through this understanding the Indian will be accepted by the public on an equal footing in a very short period."

Mr. Williams pointed out that Indians here were already proving that if given the chance they could advance quickly to an equal status with other races.

There were 12,000 children — almost half of the Indian population of B.C. — of school age in 1946, he said.

Of these, only 4,100 were in school, only 243 were receiving junior or senior high school educations, and only 201 were in integrated public schools.

Today, 8,300 are in school, 855 are receiving junior or senior high school educations, and 2,300 are in integrated public schools.

In addition more than 50 are attending vocational school in Vancouver and four are enrolled at the University of B.C.

## Challenge To Women

By Dr. Monture

## 'Restore Dignity of Indians'

For their fiftieth anniversary dinner at Hotel Kerby May 12, the Local Council of Women had as their guests delegates from Provincial Council, in Brantford for an annual conference.

Dr. Gilbert C. Monture, OBE, distinguished Iroquois who spent his early childhood on the Six Nations Reserve here, presented a new appraisal of the Indian in Canada, reviewed some of the glory of his people and challenged his hearers to enrich Canadian culture and art with Indian tradition, songs and dance.

"If we can have a Stratford Shakespearean theatre, why not an Indian theatre?" he asked, "using the choreography of the Indian dance. The theme and rhythm of Indian music?"

"You have the nucleus of such a centre in Chiefswood (to invite and enjoy the creative talent of the Indian). I leave the dream with you."

"History books are written by the conquerors," said Dr. Monture, pointing out that the Indian is not the television version of a blood-thirsty human monster.

Among them there exists high ideals, he said, explaining that the Indian's original sense of values has been distorted and destroyed by the white man.

"They must get back the pride and dignity of their race. These spiritual values should be restored by those who took it," he declared, after describing a people with faith in the Great Spirit—"never interested in worldly goods, as such"—visited by men bringing

"the musket, gunpowder, rum and religion . . .

"... the devastating firewater . . . and equally devastating, the black robes teaching a hell after death instead of a happy hunting ground . . ."

He described the status of the Canadian Indian across the nation, in many instances forced through impoverishment from the reserves into the lowest types of labor—painting a deplorable picture of malnutrition, poor housing and

high infant mortality.

"It is not surprising if these people degenerate morally and come to be regarded as undesirables," he said.

\* \* \*

Two National Council of Women officers, Mrs. G. D. Finlayson of Ottawa, first vice-president, and Mrs. E. J. McCleery of Ottawa, corresponding secretary, were in attendance at the banquet, along with representatives from many affiliated groups and friends.

Fiftieth anniversary greetings were read; from Prime Minister Diefenbaker, George T. Gordon MPP, Prime Minister of Ontario Leslie M. Frost, and Jack Wratten MP; also from the Salvation Army and a member, Mrs. J. J. Hurley who has been quite ill. Alderman Mary Wood brought greetings from the City of Brantford and presented a golden telephone to Dr. Monture.

A charter member, Mrs. George Watt, formerly of Brantford and now of Toronto, was introduced, also life members of Provincial Council of Women by Mrs. John Pocock, Provincial President, Mrs. John C. Duff cut the anniversary cake with a toast to Brantford Local Council of Women. Honorary LCW President Mrs. George Cockshutt responded.

LCW President Mrs. Leslie Levers presided and Rev. Canon W. J. Zimmerman offered the invocation. Mr. John Moses played violin solos, accompanied by Mrs. Minnie Cook at the piano. Mrs. William Brown introduced Dr. Monture and Mrs. Thomas Bingle expressed appreciation.

## Gilbert C. Monture OBE, DSc.

Vice-President, Stratmat Limited

Dr. Monture is a graduate of Queen's University where he obtained a B.Sc. degree in mining engineering in 1921. His course was interrupted by the First World War when he joined the Canadian Expeditionary Force as a gunner in 1917 and later obtained his commission with the Canadian Engineers.

In 1923 he joined the Department of Mines and Resources as an Editor and served successively as Chief Editor, Chief of the Economics Division and was Chief of the Mineral Resources Division of the Department of Mines and Technical Surveys when he left government service to accept his present post.

Dr. Monture has represented the Canadian government in technical and economic studies at international conferences many times in many parts of the world. During World War II he was Canadian Executive Officer of the Combined Production and Resources Board in Washington and represented his country on important matters in the allocation of strategic minerals. In 1948 he was a delegate to the British Commonwealth Specialist Conference on Mineral Resources in London. He is an acknowledged expert in the field of mineral economics and served for a number of years as a member of the International Tin Study Group. This project took him to

London several times, as well as to Washington, The Hague, Paris, and Geneva. He was Mining Economist on the United Nations Economic Mission to Bolivia in 1950.

Other missions include one for the International Bank of Reconstruction and Development in Malaya during 1954, and more recently under the Colombo Plan, to Indonesia to study ways of strengthening the mineral economy of that region. He is a member of the United Nations Technical Advisory Board to the Government of Israel.

Dr. Monture has received many honors for his outstanding work. These include the award of OBE in 1946 for his contribution to Canada's war effort, and the degree of D. Sc. conferred on him by the University of Western Ontario for contribution to Canada and to his people.

(Continued on Page 3)

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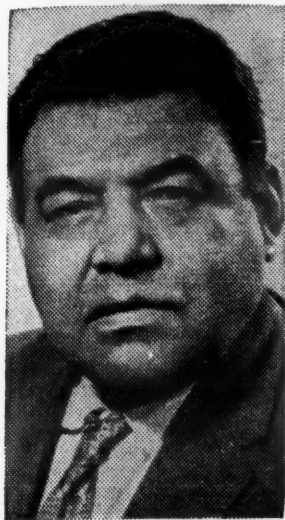
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**GUY WILLIAMS**  
Brotherhood -spokesman calls  
for Royal Commission . . .

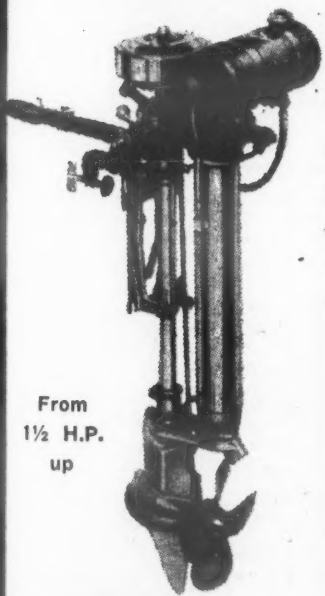
## BILLS PROPOSE INDIAN VOTE

OTTAWA (CP) — CCF Commons member Frank Howard, (Skeena) has introduced two companion bills aimed at giving all Indians voting privileges in federal elections. At present, Indians living on reservations are not enfranchised.

Mr. Howard's proposal would protect the aboriginal rights of Indians while granting them the right to vote.

The CCF member made a similar effort during the previous Parliament to obtain passage of voting legislation.

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## Masset News Report

By PHYLLIS BEDARD

On Sunday, May 4, Massett (Haidas) also joined in the B.C. Centennial celebrations with church service in the morning of what proved to be a day of dedication and thanksgiving.

Chief Councillor Godfrey Kelly officiated at the Centennial flag-raising in the afternoon, with lay readers William Matthews and Peter Hill taking part, the former making a speech and the latter also saying a few words.

O Canada was sung and the flag was raised while dozens of people took pictures. Crowds of people gathered round while a hymn was sung. Last but not least, even Nanny and Chinney Brown (Mr. and Mrs. Andrew Brown) took part in the exciting celebration. Mr. and Mrs. Brown are both in their 'nineties, 98 and ninety-nine. They have long become great, great, great grandparents. We hope to see them with us for a long time yet.

### WEDDING

A lovely wedding took place April 26 in the Anglican Church at Massett when Hazel Ann, daughter of Mr. and Mrs. Augustus Wilson became the bride of Daniel Morris Simeon, grandson of Mr. and Mrs. Thomas Simeon.

Rev. L. Leech officiated while Vinton Jones presided at the organ.

Given in marriage by her father, the bride chose to wear a full-length white lace over taffeta gown. The bouffant skirt fell from a fitted bodice featuring sleeves

tapered to lily points. Her head-dress entwined with seed pearls secured her fingertip veil and she carried a bouquet of pink and white roses.

Attending her sister as matron of honor, Mrs. Blanche Brown wore a three-quarter length lace and taffeta gown. Bridesmaids were Lois Helmer, Marie Collinson, Velma Brown, Sophie Davidson, Patsy Parnell, Irma Gagnon, and Dolly Parnell, all wearing lovely waltz length gowns of pastel colors and matching wide-brimmed hats. Flower girl was little Sharon Yeltatzie wearing a dainty white dress and carrying a bouquet of white and pink roses. Ring boy was James Wilson, nephew of the bride, wearing a blue suit.

Best man was Raymond Jones while ushers were Morris Marks, Stephen Brown, Victor Adams, Edison Bell, and Isaac Edgars.

Reception was in the residence of Mr. and Mrs. Augustus Wilson, with about 50 guests attending. Dance took place in the community hall, music by Moses Ingram and his "Happy Gang."

Bride and groom were recipients of many lively and useful gifts. They will reside at Massett.

## Ottawa May Act On Probe Demand

Newly appointed Citizenship Minister Ellen Fairclough said in Ottawa that "sympathetic consideration" will be given to any request of British Columbia Indians for a federal government review of Indian problems.

She was replying in the Commons to Harold Winch (CCF, Vancouver East) who said B.C. Indians are asking for a royal commission on Indian problems.

## Gilbert C. Monture

(Continued from Page 2)

Dr. Monture is an Iroquois and a member of the Six Nations Reserve. He is a descendant of Captain Joseph Brant, famous Mohawk Chief who held a commission in the British Army. Last year he was awarded the Indian Council Fire Medal, given annually to the outstanding Indian of the year.

He is an active member of the Canadian Institute of Mining and Metallurgy and the American Institute of Mining and Metallurgical Engineers. He is a member of Queen's University Council and of Queen's University Alumni Association and is Secretary-treasurer of the Society of University Indians of America.

(Submitted by Big White Owl,  
Eastern Associate Editor)

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## Anahim's Tragedy

OUR hearts go out to the relatives of the 12 wee children who died in the ghastly tragedy at Anahim Lake last month. We are unable to put our feelings into words that can possibly express the extent of the sad loss.

On the fire itself, we withhold our full comments until after the inquiry is completed. Much might be said now but it would be based on an incomplete picture.

We do believe, however, that all hospitals should come under proper government supervision no matter how far they might be from Vancouver. Every precaution against fire or other hazards must be provided to protect the ill, particularly where children are concerned. Lack of money for such necessities is a hollow argument.

We know that since Commissioner Arneil has been with us here in B.C., he and his department have earnestly endeavored with the limited money allotted them, to provide proper water systems on B.C. Reserves.

Death rate among residents of the Anahim Lake Reserve was terrible until the Hospital came 14 years ago, and now this calamity. The inquiry will decide where the responsibility is to be placed. The Native Voice realizes the hardships and privation suffered by the inhabitants of that remote area, and the difficulties of getting into and out of the country. All the people concerned have worked hard and faithfully to help the Indians.

We see nothing to be gained by indulging in recriminations, but we must be determined that such tragedies are not permitted to occur again.

We again offer to the grieving parents of the tiny fire victims and the Sisters our deepest and sincerest sympathy. We hope brave Sister Mary of the Cross fully recovers in order that she can carry on her work.

Out of this tragedy, we repeat, must come better protection for those in hospitals on Indian Reservations. There must be water systems on Reserves plus proper fire inspection and safety devices to ensure evacuation in case of emergency.

## Don't Forget to Order Our Special Edition

DON'T forget our special British Columbia edition of The Native Voice which is still in the process of preparation but should be ready for readers by August.

As we have reported, the cover is a brilliant work by young David Neel, son of our own Ellen Neel and an accomplished artist in his own right.

A number of unpublished Native legends have been chosen by Maisie Hurley and several original illustrations will be featured in the all-Indian publication.

The book, and that is how it must be described, will provide a rich source of material for all those interested in British Columbia Indian life and legend.

Advance orders are being accepted at \$2.25 per copy. We suggest that readers place their orders immediately by dropping a line to The Native Voice at 325 Standard Building, 510 West Hastings Street, Vancouver 2, B.C.

The special issue, which will be published in several thousand copies, will carry a limited amount of advertising. Any firms or individuals wishing to become associated with this special number in this manner, are invited to contact The Native Voice for details of advertising rates. We need all the support we can get in order to guarantee the success of this important undertaking.

## In One Ear

# Our Own Backyard

By MAMIE MOLONEY  
 In The Vancouver Sun

JACK CAHILL'S series of articles on Indians, published in The Vancouver Sun, brings into focus the shock and disgust we felt here over the anti-Negro trouble in Little Rock last year.

But how much worse, if any, is the Southerner's hate and intolerance than our own apathy? Like the Pharisee who passed by the injured man, unheeding of his need, have not we, too, ignored the plight of our Indians?

Like the Pharisee we have passed by the reserves with their unpainted shacks, lack of fire protection and decent sanitation, lifting our eyebrows, sniffing disdainfully—and done nothing about it.

Where is the outcry of public opinion to integrate Indian children into our public school system; to lift Indian living standards; to remove the stigma of their "second-class" citizenship? It's much easier to be shocked over Little Rock, because it's farther away and there's nothing we can do about it, than to start cleaning up the mess in our backyard.

### Outstanding Indians

Yesterday the B.C. Centennial Arts and Crafts caravan spent the day in our town of Ladysmith, en route for a four-month tour of British Columbia that will take it away up north to Fort St. John.

Among the beautiful hand-made ceramics, jewelry, weaving and other objects made by white artisans, are some exquisite examples of Indian handicraft.

In addition to the usual woven baskets and Indian sweaters there is jewelry by Bill Reid, the Haida Indian who is probably better known to the public by virtue of his mellow voice as a CBC announcer, and two outstanding totem poles, one traditional, one carved in the fluid modern manner, by young David Neel, who learned his craft from his mother, Ellen, whose Indian carvings are sought by collectors as far away as New York.

The Reids and the Neals, like George Clutesi, Alberni's famous Indian painter; like Frank Calder, former young Indian MLA from Atlin; like Rev. Peter Kelly, beloved Indian churchman, are among several outstanding members of their race.

That they have succeeded in bringing honor and fame to their people is to the credit of no one but themselves. They have done it without help and encouragement, indeed in spite of the handicaps under which they were born.

### Integrated Schools

A year ago I accompanied a public school soccer team when it went over to one of the Indian residential schools on the Gulf Islands to play the Indian students. They trounced us, incidentally. And in talking to the Father in charge of the school, I learned that the students who were finishing Grade 8 (as far as the school went) would be returning to the reserves when their education at the school was through.

Among the students returning home were a few, he felt, who were university material. But he had no hope at all that they would be able to continue their education. They would go to work, if they could get any, settle down to the life of the reserve and that would be the end of their academic potential.

It isn't hard to understand why the team of UBC anthropologists recommends the continuance of reserves for the Indians for some time to come. The reserve is the Indian's home, his island of warmth and security that protects him from the apathy and indifference of the white man. But the reserve should not be the end for the Indian who could benefit from further education. To send him back to the reserve is a shocking waste of talent and the loss of many a fine citizen who should be taking his place alongside the white man.

The answer, obviously, is the integrated school, where Indian children will have an equal chance with their white brothers and sisters. Then, instead of a mere handful of outstanding Indians, the future should see more and more of them taking their places in industry, the arts and the professions, as equals.

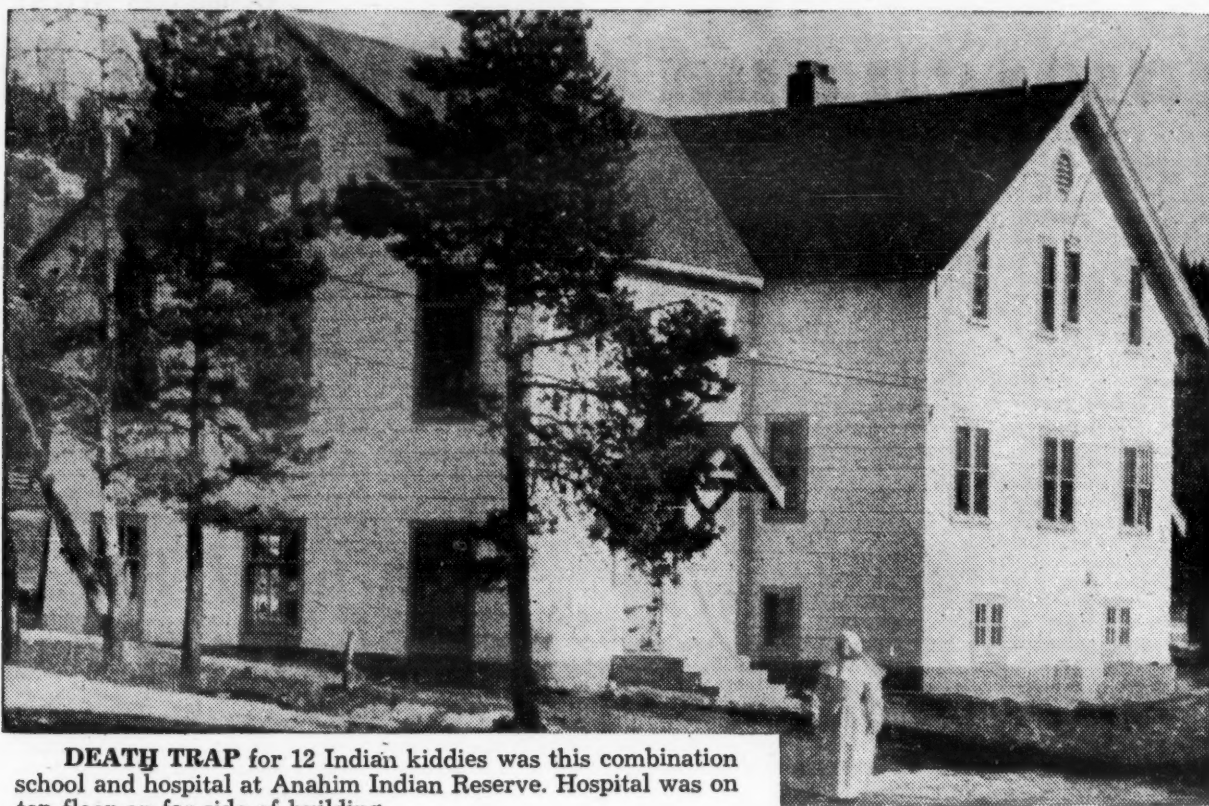
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**DEATH TRAP** for 12 Indian kiddies was this combination school and hospital at Anahim Indian Reserve. Hospital was on top floor on far side of building.

## 12 Children Die in Hospital Fire

**ALEXIS CREEK** — Twelve Indian children perished here May 22 in a raging fire that broke out as the Roman Catholic nuns who cared for them were at prayer.

The children — ranging in age from six months to nine years — were hopelessly trapped by flames that mysteriously engulfed the Sacred Heart Hospital and School. Sister Mary of the Cross, the nun on duty, carried one child to safety from the inferno.

The sister, badly burned, her clothing afire, ran out screaming "Save the babies! Save the babies!" The child she had carried downstairs was snatched to safety from

the doorway but nothing more could be done.

The other sisters ran from their prayer in a convent close by but could only watch helplessly as the two-storey frame structure burned swiftly to the ground.

Rescued was Wendy Char, 5 of the Redstone Indian Reserve, who lost two brothers in the blaze.

**The dead:**

Three sisters, Joan Case, 10 months, Joyce Case, 2, and Julia Case, 4, of the Redstone Indian Reserve.

Two brothers, Herbert Char, 1, and Marvin Char, 9 of the Redstone Indian Reserve.

Roy Quilt, 6 months, Eileen Myers, 11 months, and Susan Amut, (Continued on Page 6)

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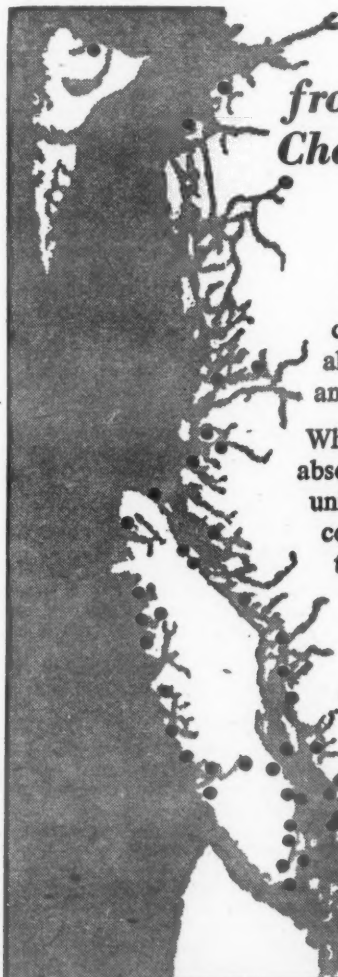
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Continued

By the Late NEWELL E. COLLINS

# Tecumseh and the War of 1812

However, Harrison's report of the battle gives the number of prisoners taken as six hundred and one regulars, including twenty-five officers; but possibly this figure includes those who were captured previous to the battle. Nor can we say whether or not the escort of two hundred sent with the women and children eventually made their escape.

Lieutenant Bullock's report, (Retreat of Proctor and Tecumseh" by Judge C. O. Ermatinger; papers and records of the Ontario Historical Society, Vol. 17, pp. 11-21) gives the number of British actually in the field: "1 Lieutenant-Colonel, 6 Captains, 9 Lieutenants, 3 Ensigns, 3 Staff, 26 Sergeants, 18 Corporals, 4 Drummers and 297 rank and file. The number of Indians we had in the field was 800. The enemy could not have been less than 6000 of which 1200 or 1500 were cavalry and mounted riflemen. The number of our dragoons did not exceed 20. Our loss on this occasion was 3 Sergeants and 9 rank and file killed and 36 wounded; that of the enemy 15

killed and from 40 to 50 wounded."

Another authority estimates the British loss at eighteen killed and twenty-six wounded, the Indian loss being probably relatively higher.

Following is the text of the official report of the battle forwarded by General Harrison to the Secretary of War:

Headquarters, Detroit,  
Oct. 9th, 1813

"Sir: In my letter from Sandwich of the 30th ultimo, I did myself the honor to inform you that I was preparing to pursue the enemy the following day. For various causes, however, I was unable to get the troops into motion until the morning of the 2nd inst., and then to take with me only about 140 of the regular troops — Johnson's mounted regiment and such of Governor Shelby's volunteers as were fit for a rapid march, the whole amounting to 3500 men. To General McArthur (with about 700 effectives), the protection of this place and the sick was committed; General Cass' brigade, and the corps of Lieu-

tenant-Col. Ball were left at Sandwich, with orders to follow us as soon as the men received their knapsacks and blankets, which had been left on an island in Lake Erie.

"The unavoidable delay at Sandwich was attended with no disadvantage to us. General Proctor had posted himself at Dolsen's, on the right bank of the Thames (of Trench), 56 miles from this place, which I was informed he intended to fortify, and wait to receive me.

He must have believed, however, that I had no disposition to follow him, or that he had secured my continuance here, by the reports that were circulated that the In-

dians would attack and destroy this place upon the advance of the army, as he neglected the breaking up of the bridges upon the night of the third instant. On that night our army reached the river, which is 25 miles from Sandwich and is one of the four streams crossing our route, over all of which are bridges; and they, being deep and muddy were rendered unfordable for a considerable distance into the country. The bridge here was found entire; and in the morning, I proceeded with Johnson's regiment to save, if possible, the others.

(To be Continued)

## The Chief Will Go

SO Chief Mungo Martin, B.C.'s totem carver, will see the Queen after all. Much credit is due Mr. and Mrs. J. G. Nordal of Victoria for financing his trip. And none at all to the B.C. government for refusing to do it.

It is entirely proper that the 100-foot royal totem pole, B.C.'s Centennial gift to Queen Elizabeth, should be raised by traditional ceremony. It is a decent reward to the man who has done so much to restore Indian craftsmanship to its present high role.

And it's only mean cheapness which prevented the government of British Columbia from realizing that.

Thank you, Mr. and Mrs. Nordal. And bon voyage, Chief Martin.

## Children Die in Fire

(Continued from Page 5)

15 months, of the Stone Indian Reserve.

Lucy Billyboy, 7 months, Ronny Jim, 7 months, Earl Alphonse, 1, and Ronald Cooper, 3, of the Anahim Indian Reserve.

Marvin Cooper was seen screaming for help from an upstairs window in the first few minutes of the fire.

There was no way to reach him and he finally fell back into the flames.

The Char children were admitted to the hospital earlier in the week after suffering minor injuries in a traffic accident.

It was the worst fire tragedy in more than a decade in British Columbia.

### CAUSE UNKNOWN

Bill Christie, superintendent of Indian Affairs at Williams Lake, said the cause of the fire is still a complete mystery. He estimated damage at at least \$40,000.

The combination hospital and school was operated by nuns of the Order of Christ the King at Anahim Indian Reserve five miles from Alexis Creek.

### 'BLOWN OUT'

Most of the children were trapped in their sickbeds.

Others died as they hobbled and crawled to doors and windows.

The Indian men of the reserve had been driven back by the searing flames when they attempted to tear away the building's walls to get at the children.

Father Alex Morris, OMI, of the nearby Cariboo Indian School, said one of the sisters was "literally blown out by the tremendous draft from the flames" when she attempted to dash through the door.

He also said that Sister Mary of the Cross had tried to carry two children to safety but was able to hold on to only one of them.

Rescue was impossible as the flames blocked all exits.

Sister Mary of the Cross was preparing supper for the children when the fire broke out at approximately 5:30 p.m.

The other eight nuns of the order were at prayer in a convent 100 yards away.

Sister Mary St. Patrick, the first on the scene, said she saw smoke pouring out of the upstairs windows of the building as she ran over.

Sister Mary of the Cross ran out the front door as she reached the building.

### INSIDE DOOR

Wendy Char, who was the only child saved, was standing just inside the door, with flames raging up behind her.

Sister Mary St. Patrick darted in and pulled her to safety.

The hospital was engulfed in flames split seconds later.

Sister Mary of the Cross is believed to have carried the child downstairs, shielded by her robes.

The child was uninjured but the courageous sister was badly "burned" about the face and hands and suffered from shock.

Mrs. Kay Telford of Alexis Creek, a voluntary worker with the Red Cross, treated the sister at the scene before she was flown to Williams Lake.

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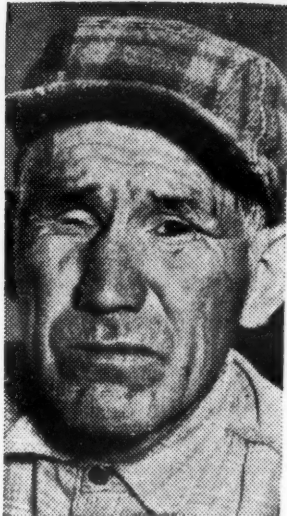


# Parents Mourn Tragic Loss

(Vancouver Sun reporter Paul St. Pierre was the first reporter on the scene of the mission-hospital fire which killed 12 children at Alexis Creek, 60 miles west of Williams Lake May 22. Here is his graphic account of the tragedy.)

By PAUL ST. PIERRE

On the pale yellow sand of a Chilcotin hillside stood Billy-



Bereaved father is Mr. Billyboy whose baby daughter was burned to death in tragic hospital fire.

boy and his wife, Aileah.

Chilcotin Indians . . . hard people of a hard land . . . behind them grey rock cliffs.

In front of them the blackened ruins of their school and hospital where some of the bodies of 12 Indian children still lay.

One of the bodies belonged to them.

"I don't mind to talk a little," said Billyboy.

"I was home just from work. I looked up (from his sod-roofed cabin on the Anahim Rancherie) and I saw the smoke.

"I got my kid in there. I come running barefoot."

When Billyboy reached the school and hospital, smoke covered all one side of it and flames shot out the other side. "There was four of us," said Billyboy — "McClure Jim, Otto Chell and the Shuswap from down below."

## 'THE FIRE CAME OUT'

(The Shuswap was Chief Charley Draney of Denman Creek Reservation on the other side of the Fraser, the lands of the Chilcotin tribe.

(Draney is an employee of the Indian Affairs department. He is here supervising the laying of an irrigation system with which this reserve is hoping to continue its march into the Twentieth Century.)

"We broke in the windows. The fire came out," said Billyboy.

"Otto Chell broke in some of the wall. We try to get in up the back stairs for them kids.

"Smoke drove us back."

Just as he gave up his hopeless fight two acetylene cylinders exploded near the wall at which he had been battering and a shower of debris went up through the roof.

## A TEAR FELL

Billyboy, overcome by smoke, went back and sat on the same piece of hillside where he and his wife were standing all through the hot morning hours of the day.

Occasionally Billyboy wiped his eyes, but Aileah never put her hand to her face. A tear moved continuously down her cheek and splashed down in the sand.

"You should see Billyboy's other children," said Father Patterson. "Bright. Well dressed. Getting a good education.

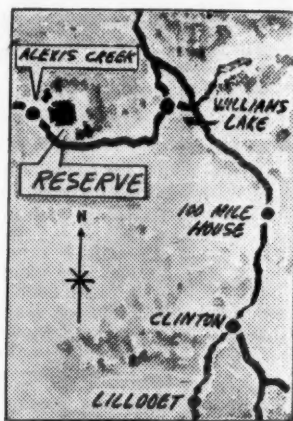
"There are still sod roofs here, but these people are making their place in the world. You write that down," he said.

He is a short, stout man, white-haired, who hails from Ontario and until a few years ago he, too, lived in a sod-roofed cabin among his people at the Anahim Rancherie.

Now he has a frame house and a remodelled church.

There are nine sisters of the Order of Christ the King (whose headquarters is in Gaspé, Que.) who have a home here beside the school which burned.

The hospital and school which burned, two-storey, frame, white-painted, provided with electricity,



● British Columbia's Anahim Reserve is shown on above map. Poverty is general state of Native population in this area.

was just over 75 yards away.

The sisters were at the scene within seconds of the time when Sister Mary of the Cross came running through the flames with little Wendy Char in her arms.

She had been sitting in the downstairs dispensary when she first saw the smoke.

The blaze began upstairs where 13 Indian children and infants were being cared for.

It is only known that Sister Mary ran upstairs, managed to grab Wendy, came downstairs, found flames already in her path, got through them to safety.

Her nun's habit was partially responsible for limiting her injuries. She was burned only on the hands and on the face where it was not protected by her head-dress.

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# From 'Roads of Yesterday'

By Emilie G. Grant Campbell

Living at Port Simpson, when we went North, were Reverend and Mrs. William Hogan, who were kind friends to all around them.

No man was more highly thought of among the Natives, as well as the white people he ministered to in the north than Father Hogan, and when he died at Massett, Queen Charlotte Islands in February 1914 — he was honored as no other ever was by the Haida Nation, in a last grand act of service.

They gathered together in their hall the material for the making of a magnificent casket, and with their own hands shaped a coffin such as no other man has ever been laid to rest in.

There, working day and night, with their food brought to them while they worked, they fashion-

ed what is described as a most beautiful piece of workmanship, made of yellow and red cedar in sections about two inches in width, these woods alternating in the walls of the casket. It was polished with the utmost care and finished without a flaw. In this, the giant missionary lay in state in the church, then was laid to rest in the spot he had chosen in Massett burying ground near the light-house which marks the entrance to the harbor "where the winds would blow and the billows would break on the shore."

Several Indian brass bands playing the Dead March led the procession, followed by the truck containing the wonderful casket resting on a Union Jack, and another covering it, and with over five hundred whites and Indians attending the funeral.

The impressive services were conducted by Archbishop Du Vernet, Rev. W. E. Collison, and Rev.

Heber Green who were enabled as well as Miss Hogan, who was than Matron at Hazelton Hospital) to cross Massett in very stormy weather, through the kindness of the Dominion Government in placing at their disposal the steamer "Malaspina." The following is a telegram of appreciation:

Prince Rupert, B.C.  
February 6, 1914

To the Honorable  
The Minister of Marine  
and Fisheries. Ottawa.  
Honorable Sir:

On behalf of Mrs. and Miss Hogan, and the whole population of Graham Island, as well as on the behalf of myself and many sorrowing friends on the mainland, I wish to convey to you our most sincere thanks for the kindness of the Canadian government in acceding to my earnest request, presented through our member at Ottawa, Mr. H. S. Clements, whereby when there was no other vessel available to cross the stormy waters of Hecate Strait, the very fast and thoroughly seaworthy ship, the 'Malaspina', with her most courteous commander, Captain Newcombe, was put at our disposal, thereby enabling the bereaved daughters of Rev. Wm. Hogan, the Bishop of the Diocese, two of the clergy, and two representative citizens from Prince Rupert to attend the funeral of one of the best known and most highly respected pioneers of the coast. We laid the body of this veteran of the cross to rest in the Haida cemetery within a few yards of the lofty beacon light which guides the mariner into Massett Inlet, a fit

## Bob Recovers From Operation

President of the Native Brotherhood of B.C., Robert Clifton, is in Courtenay Hospital recovering from an operation.

We are pleased to report that Bob is getting along well despite the seriousness of his illness, and expect to see him back in action before too long.

Another prominent member of the Native community, Andy Paul, is in St. Paul's Hospital in Vancouver in "fairly good" condition according to late reports.

## Indian Work 'Too Casual'

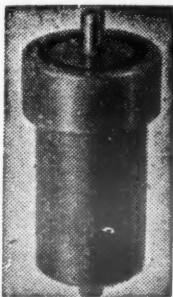
PENTICTON — Greater encouragement of work among B.C. Indians was urged here at the B.C. Conference of the United Church in Canada last month.

President Dr. Peter Kelly of Nanaimo said the Indians "must be taught to stand on their own feet. He told 257 lay and ministerial delegates that if the Indians were to "meet their problems successfully it is time we reverted to specialized work among them. At present we are too casual in our Indian work."

symbol of one who was a bright and shining light leading men onward and upward.

Yours respectfully  
and gratefully,

F. H. Du Vernet  
Bishop of Caledonia



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